

The CELESTIAL

ENVOY:

OR, A

SCENE not yet Acted.

CONTAINING

Some short *NOTATIONS* on the 10th Chapter
of the Book of APOCALYPSE.

Humbly Inscrib'd to the

MOST HONOURABLE

THE

E—— of OX——D.



London, Printed by R. Janeway, in Dogmel-Court in White-
Friars, for the Author. 1713.

My Lord,

HOW insignificant are the Recognitions, and little Honours, about to be paid our Court by the E. and S. Embassies, (or indeed by all the Potentates on Earth,) if compar'd to those Superlative Ones it is about to receive from an Embassy from the Court of Heaven, from the Living God and Jesus Christ, as the ensuing in some good Measure will, I doubt not, lead your Lordship into the Knowledge of? A Message from Jesus certainly ought to be Welcome, and the Greatest and Wisest Head in Christendom need not be ashamed to look into it; and that I hope will be my Excuse in addressing it to yourself. Besides, it must be owned, a Subject in a Manner universally despised stands in Need of the greatest Patronage.

The First Encourager of my Studies, of this Kind, was the promised Blessing, the Text saying, Blessed is he that reads, &c. Secondly, I could never persuade myself, That the All-Good, and All-Wise God would send a Message to Mankind, and that by his Son too, which should never be understood. Thirdly, I thought it impossible, that the Angel, in my Text, should make such a Loud Cry, and not be heard, or that his Little Open Book could not be read. But, Lastly, My Lord, I believe I need

not tell you that my Angel is not a real Angel, but a MAN, and One that represents Majesty ; for the Thing is plain, First, God sent His Angel, that is, Jesus ; and Jesus sends His Angel, that is, His Presence or Chief Angel : And consequently, the Angel, which is said to come down from Heaven, must be a Chief Minister, and next the Throne. But I must consider my Porch, my House being but little ; for what Light I may give your Lordship, or the World, in these Matters, I desire the Praise may be only ascrib'd to the Eternal God, and the Lion of the Tribe of Judah.

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IT would be too long here to tell the Reasons which have convinced me, That all the Apocalyp tick Scenes, (as they relate to Time and the History) are already fulfilled, and acted to the 10th Chapter, which I affirm hath not yet been acted.

For when or where did we ever see any Great Minister of State, appointed by Heaven, (or the Chief Christian Court) to make his Publick Entry in such a Solemn Magnificent Manner, with *His Secretary St. John*, as there described?

The Angel there mentioned is an Envoy or an Ambassador, representing the First *real* Angel sent from the *real* Heaven; and for what he doth, he is authoriz'd by the Court of Heaven. In short, he is one of the Chief Ministers of God's Chief Court on Earth, (for that is Heaven) and is a *M A N*.

And if a *Man*, then we must be forced to accommodate his most Magnificent Dress to Humane Garments, which will surprize none but the Prejudiced and Ignorant.

Then, *the Rainbow on his Head* can be nothing but an Arched Canopy over his Head, or his Gold-Lac'd Hat cock'd up before, which will form such a Figure. A Rainbow he cannot have, and Bare-headed he cannot come.

The *Cloud which cloaths him*, can be nothing else but his Robes or Garments which cover his Body.

The *Redness of his Face* makes it compared to the Sun, (or the King whom he represents) or probably enough to the Complexion thereof. *Viz.* of his Face.

His *Legs coloured with a Flame-colour, or Red Silk Stockings*, are compared, and that very aptly to *Pillars of Fire*.

His *Little Open Book in his Hand* is his Memorial, or Credential Letter, which he presents to the Two Prophets, or Witnesses of God, to whose Court he is sent.

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His setting *his Right Foot on the Sea, and his Left on the Earth*, is his Coming or Publick Entry, by *Water and Land*, as in such Cases is usual.

His *Loud Cry* is the Speech or Oration made at his Audience before the Two Prophets, the Chief Heads of God's Court on Earth, which is the *British*.

The Voice of *Seven Thunders* which ensue, and are uttered after his said Cry, is the Queen or King's Speech made in Answer thereto, which is well known is always accompanied with *Thunders*, viz. Guns, a certain Number for an uncertain.

The *Solemn Oath he makes* is made in the Form and Manner, and to the Purposes express'd in the Text, which I shall not here descant upon.

John's *eating the little open Book*, by the Angel's Command, is his putting it to his Lips, or *Kissing* it, or Swearing to the Veracity of its Contents. It is impossible we should take the Thing in a Literal Sense.

Note, The Angel which makes this Bright Appearance, is called *Another*, because he is of another Order and Specie from the Seven: The Series of which he a little interrupts, and is the *Prodromus* to the Seventh, whose Appearance we may speedily expect a little after this Scene is acted.

As to the Contents of his *little open Book*, and of his Cry or Speech to the Two Prophets, or Witnesses, and their Answer thereto; as also the *Meaning* of his Oath in relation to *Time*, and the *Mystery of God*, I shall not here meddle with.

Only this I cannot help affirming, That since there hath not yet appeared a Person to represent the Angel in the Text, and another to represent *John*; Two such Persons *must* unavoidably appear, to speak and do such Things as are said to be spoke and done by them, otherwise the said 10th Chapter had been written in vain.

But further, to set this Great Truth in a better Light, we ought to consider, that the composing a Scene is not the Acting of it; nor the *Shewing* a Thing *How* to be done by an Example or Pattern, is not the real Doing the Thing itself. And therefore they, who say this Scene was performed by the Angel and *John* in *St. John's Time*, may as well say, That the Beast was destroyed, Satan bound, and that the New *Jerusalem* was built in *St. John's Time*; all which Scenes or Visions were Represented to him, and indeed only *shewed* and represented, for there is a proper Time for every Scene to be *Really* and *Truly* acted, and this is the proper Time for acting of this.

It hath been hitherto a Secret, to whom the First Angel, sent by Jesus from Heaven, was more particularly sent; but it is now clear, and out of doubt, for this Angel, in the 10th Chapter, representing the said First Angel, addresseth himself to the Two Prophets, or Witnesses of God, the Two Chief Heads of his Court and Church below; and consequently the said First Angel was sent unto them, and indeed the Text doth fully prove it, which saith, *The Lord God of the Holy Prophets* (meaning the Two Prophets) *hath sent his Angel to shew* (viz. to shew by Pattern or Example) *to his Servants*, (meaning to his Two Witnesses or Servants,) the Things which *must shortly* be

be done, viz. Things which they, his Two Prophets or Servants, must do in their proper Times.

Among which Things prescribed to the Two Prophets, (by Pattern or Example) to be done; I take the Scene of the 10th Chapter to be one, which is their Duty to see performed, according to the clear Directions in the Text. The Angel which is said to come down from Heaven, can do nothing without their Authority and Directions, they being the Two Heads of that Heaven from which he is said to come down: And that Voice which bids the Representative of John to Eat or Kiss the little Book, must come from the said Heaven; that is, the Court or Government orders him so to do. The Voice from Heaven, in a Secondary Sense is an Order of Court.

Though I said I would not meddle with the Angel's Speech or Cry to the Two Prophets, yet I must here note, That we are not to doubt, but that, amongst other Things, he notifies to them the Death of the Two Witnesses; and consequently of the Accession of our Lord to the Kingdoms of this World. And when 'tis said, *as he hath declared to his Servants the Prophets*: This hath a direct Relation to his Cry or Declaration made to the said Two Prophets, and not to any former Declaration of God, to the Old Jewish Prophets, as hath been hitherto generally supposed. For as under the Jewish Oeconomy, God is stiled, *The Lord God of Israel*; so under the Christian, he is stiled, *The Lord God of the Holy Prophets* meaning of the Two Prophets, before whom he made his Speech or Declaration.

They are called *Holy Prophets*, and *His Servants*, to distinguish them from an Unholy Pair, who are *not His Servants*, but the Servants of the Dragon, viz. The Beast, and False Prophet, who are Two False Prophets or Witnesses.

Note also, The First Angel sent from Heaven to John acts not personally, and is Incognito, as it were, assuming no Character till the First Prophecy is compleat, and that is in this Chapter, where he appears not himself neither, but by his Proxy; but so far he may be said to appear himself, since *Qui facit per Alterum facit per se*.

In short, there is an Embassy from the Court of Jesus in Heaven, to the Chief Court of Jesus on Earth. This Chief Court is the *British Court*, as I have in another Place proved. And the Chief Heads of of this Court are the Two Prophets, the Two Witnesses of God, the Two Chief Superintendants over the First Prophecy.

The Angel, who assumes the Character of the First *Real Angel*, is a Chief Minister in the said Court; and the Person who assumes the Character of St. John is the Chief Secretary of the said Court; and who more proper Representatives? The Angel making his Publick Entry in an extraordinary Manner, by the Authority and Approbation of the Court, (which is Heaven) demands Audience of the Two Prophets, and hath it; and declares before them both by Word and Oath, that the First Prophecy, over which they are Superintendants, having accomplished its End, shall at such a certain Time be finished; and consequently, that a New Mission or Prophecy must ensue, and that too from the Throne.

The Answer to this Message, or Embassy, is not wrote, but forbid to be wrote; but we may reasonably suppose, that after 'tis made, the Prohibition will be taken off, and that it will be Printed and Published by Authority. And the King or Queen's Speech in Answer may well be called Seven Thunders, because 'tis always accompanied with *Thunder*, viz. The Guns.

But let me a little further expostulate the Matter, 'tis most certain that this Scene is too Shining and Glorious to be perform'd without the whole VWorld knowing of it, which is an Argument that it is not yet performed. And before it be acted, the Two Prophets must be sufficiently convinced, that 'tis their Duty to command it; and the Two Actors under the strongest Conviction, 'tis their Duty to obey them. Again,

There never yet was an Embassy sent without a Secretary, nor was ever Embassy sent to the People, but to the Court: Nor was ever Ambassador sent, but he was received according to the Quality of his Master: And though an Ambassador might speak in a Foreign Tongue, yet he either brings his Interpreter along with him, or the Court to which he is sent usually provides one, so that he may be understood. Now, Shall Jesus send an Ambassador to his Court below without a Secretary? Shall not his Ambassador be received according to his Quality? Shall he never be understood? Shall there be no Interpreter found to expound his Message? Far be it from a Reasonable Man to think any of these Things; the Time is come, that God will be found Just and True in all his VVays, and all Men found Lyars.

Knowing certainly these Things *must shortly be done*, I have not only formed an Essay of the Angel's Cry, but also of his *Little Open Book*, the Last of which I am ready to deliver into Your Lordship's Hands whenever you shall please to command it.

To conclude, The Seven Trumpet Angels are Priests, the Seventh whereof is the Chief of the Spiritual Order, viz. an Archbishop, and our Angel is called *Another*, as being of *Another Order*, viz. of the Temporal Order, and the Glorious Appearance he makes, makes it not in the least to be doubted, but that he is the Chief and *Most Honourable* of his own Order. Now whether the Two present Chief Ministers of the *British* Court shall perform the aforementioned Scene or Embassy, I cannot and dare not determine, leaving that to them; but this I think I may safely fix and conclude upon, That let the Sense of the said Scene be what it will, and acted when it will, Two Chief *British* Ministers *Must* act the same.

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